1706

R. Hood

1707

(6) tc a ck w ì l o t

(5) sq̀ a m sk

(4) a$^{h}$ ɛ t· y

(1) nu s h'sn ta

(2) " the name for the lyt toc.

(3) ~~ku kakkiakais h ɛ h· a~~

qlias ya

huq id iah yaih ɛ n a

(4) ~~kaap~~ kanspokta ns n

Long ago, at the time when the first people came down they were naked except for clothing of yellow cedar bark & ~~skins~~. There were no trees on the mountains, all was flat like rock. There was no sun, it was inside ①. The Kwoa wanted to get the sun, so went to ① & asked the ty ② for the sun, which was inside a container. The ty did not want to give the raven the sun except to play with on the floor, but R threw it out the door & broke it, hence sun came. The s. t. made a ♂ ③ & ♀ ④ at the head of Rivers Inlet where there is a lake. The s. t gave each a name. They got more children, grandchildren, etc till they were many, but the man did not get old. The children often used to play on the shore of the lake & were frequently engulfed by ⑤ which was an evil thing living in the lake which used to open its mouth & suck people in. The old man saw this & the ST had given him power to prevent her death. The old man went to the lake & ~~to bed with~~ ⑤ went in. ⑤ was a regular house in the lake, which rose when necessary to engulf its victims. The man entered by his power through a side wall, had he gone by - door - mouth he would have died. Inside was a ty, also ⑤ who bore a

1709

(8.) Fort Rupert, Rivers Inlet, Bella Bella, Kimskwit, & Bella Coola that is why the Tallico stick know these languages better than the B.C.

huge boat with weasels running round on it. The man disappeared where the tyi had got all the strange things which were on the walls of the house & the tyi said, "If you're brave, you will be able to get my things & house & name." The brave man stayed in the house for a time, did some wonderful paintings on the walls, & called the people to come & see. Four times he used the house for his potlatches, 4 times painted the walls, then he left. He wanted to go to a point opposite Tal. is canning & set out with the raven stalking along ahead with a copper in either hand & eating the wood. He settled opposite Tallis & built a huge house (6) where all people (5) perpetually remained, different tribes using different whistles. It was such a big house that the door was situated from the back room. He announced there for 4 potlatches, then he moved near Tallis River to (7), where he still remains, but his house has become an island, which rises to be clouds a hostile wind.

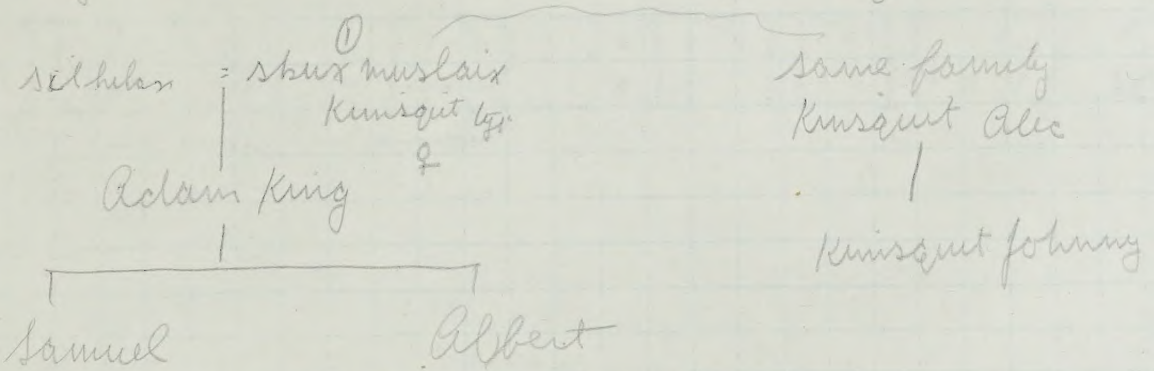
1711

③ tuthwoy
① living at stirx where Robert Hood's M's people come.
② talin = copper.

V. long ago a tyi ① had a daughter ② who gave him a lot of trouble. She was always flirting & gadding around, fucking too casually. He chased her out, & she wandered around & finally started up a road which led her above. There she saw a house with a man inside, he was the S.T. He asked her in, told her he knew her trouble, her name etc & called her in. They fucked & soon she got a child. She stayed a night, (a year here), then the S.T. told her to get out & go home. She asked on what, he said "On the power of my eye;" & next morning opened a pipe of his house & she slid home on a sunbeam. She stayed outside, & a child saw her, told his mother, "my sister has returned." The mother did not believe & was angry. Another child confirmed. Then ③ told them to spread clean sand for her & her child & a board opened in the roof & in she went. The boy was always playing with his fellows & they got burnt with his sun power. They were burnt. They swore at him telling him he was a bastard. In anger he told his mother who told him to get ready a bow & many arrows. With these he fired at heaven, one arrow sticking in the roof & each in its predecessors bore, then he climbed up, each arrow falling as he left it

1713

Qwal & m = true brother.
at midgut = brother in the sense of using same story.




Albert helps Kuniqut Johnny as almost a brother, though the latter does not even know Bella Coola. The families into whom intermarriage have taken place are remembered, though details may be lacking, as in this case.

1727

tsiam is when outsiders are called in } not only
ssisauk are the dances used at such }
kusuit dance — alhotla is the shortest kusuit dance

Slaves were often given an ancestral name, & became kusuit, but remained slaves. Bella Coola treated slaves well, & usually made them kusuits

kusuit excludes non-kusuits
sisauk does not exclude non-sisauks

(1) At a cry - sing the deceased's ~~spirits~~ ancestors are asked to be present under disguise of mask.

(1) not many real chiefs, perhaps 30 in Gomkotz where maybe 300 men lived.

The cry-sing is to mark the end of mourning, if

At time of Mrs. King's death; the first night after the sons called all the people, men & women. The eldest son stands up & gives one story the deceased, any that he chooses, followed by several. People use eagle masks, & it is a picture of an eagle coming to lift the deceased to her grave. Once long ago an eagle carried off a child.

Several years after, the two sons call a tim to mark the end of mourning. ~~tsoh~~ sisauk dances are used.

A tim may invited chiefs from outside. They were few very in those days. They brought their returns & all got equal share of food. Thergs not of presents.

ST gave oonbotz its sachile name, meaning a little above the rest & it was never molested by winas, i.e. if a wena went up the valley of oonbotz was left free.

1729

1) ~~q wa q s l q~~ 1) q w s l_ la h s l q
2) la qwomais.